THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men" St, Luke, 2. 14.
"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

VOL. I. SATURDAY, NOVEMBER 29, 1823 NO. 26.

"A fair and candid exposition of the Doctrine of UNIVERSALISM, in a manner altogether different from any heretofore written upon, by EPHRAIM WOOD, JUNR. ESQ."

A Pamphlet printed at Sacket's Harbor, containing 46 pages, and bearing the above title, has recently made its appearance before the public. We have carefully examined said pamphlet; and though we are inclined to think, and are willing to admit, that the *motives* and *designs* of its author were *pure* and *good*; yet we seriously consider it a heterogeneous compound of *ignorance, misrepresentation and absurdity.* To use the phraseology of this *feeble* advocate for endless misery, we think he has indeed "written *upon*" a manner "altogether different from" that in which any intelligent man of common capacity would write.

We notice the production under consideration, not on account of its intrinsic value, but because we are disposed to give suitable attention to whatever the opposers of God's impartial, never-failing grace may think fit to commit to writing. If the Clergy, together with the intelligent part of community, who are so unfortunate as to adhere to absurd and contradictory traditions, and so unhappy as to believe in the endless *wrath* and *partiality* of God, will leave their *miserable* cause to such *miserable* defenders: it becomes a duty to *expose* such 'expositions', when a man is so devoid of prudence as to write upon a subject of which he knows little or nothing, and publish it to the world—and when he has no friend to counsel him, and thereby save him from ignominy; he is truly an object of the most sincere pity. But however well meaning he may be, it is due to him and to mankind, to present his errors before him, that he may learn wisdom by experience—and that the honestly ignorant may not be confirmed in prejudices injurious to the peace of society, and the happiness of man.

Mr. Wood's pamphlet is the only printed production against Universalism, which this county has afforded, since the establishment of this paper; except a pamphlet of sixteen pages, which was published at Sacket's Harbor last spring. We did not notice that production, because it was without definite design, without argument, without grammatical construction, without orthographical correctness, and even without a *name* As we anticipated, it has peacefully and speedily passed to the shades of eternal oblivion without any assistance. We wish not to *facilitate* the progress of Mr. Wood's production to the same destined end; for we think that with a *polar* influence it gravitates to non-entity.

Before we proceed to any examination of this "Exposition," we wish our benighted brother Wood to understand, that we cherish towards him no other feelings than brotherly love, and we design to say nothing but that which will do him and others *good.*

We shall endeavour to be as brief a possible in our remarks on the production before us. Though our author is professedly writing against Universalism, yet he begins by opposing the Calvinistic sentiment of fore-ordination; and his pamphlet contains little else than an attempt to show that the promises of God are *conditional*—that man is *free* to choose eternal life or endless woe, and that our final state depends on our works in this life. It is admitted that the Bible contains promises which, in relation to man, are *conditional:* i. e. if we perform our duty, we reap a just reward, and if we commit iniquity, we also receive our reward: but these *conditions* and their consequences must necessarily be understood in a *limited* sense, for every power and faculty of man is *limited.* Besides this, there are other promises that include all the human race in the covenant of divine mercy, which are positive and unconditional, and therefore it is as certain that they will be fulfilled, as it is that they were ever made. Among the many passages to this effect, we refer to Acts 3, 25. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying, unto Abraham, and in thy seed *shall* all the kindreds of the earth be blessed." If our opposers should cite a thousand passages to prove that there are *conditional* promises, they would effect nothing unless they can prove that there are no *unconditional* promises.

The position that man is *free* to choose life or death, deserves some attention. Let

us for the moment admit this position, and look at the consequences. If man is perfectly *free* to do as he pleases, who has any right to call him to an account for his conduct? If man is entirely free, and if God should call him to an account and punish him for his conduct, would not God infringe on his native rights, and violate his freedom? Again, if God "will have all men to be saved," if some men *will* not be saved, and if the *will* of man frustrate the *will* of God in this world: then when God shall meet with that *change* which is so much talked of, when man shall enter the invisible, eternal world, and God *will* damn millions of the off-spring of his own nature to superstition's interminable hell; may not man arise in the majesty of his MORE *than all powerful* WILL, and say, we *will* not be damned! Why may not the *will* of mighty man successfully oppose the Almighty *will* of JEHOVAH in eternity, as well as in time? "O THE FOLLY OF SINNERS"! If God *allow* the conduct of sinful man, when he could have prevented it, is not his character the same as though he had *designed* such conduct? It is the final result of the Creator's works which determines his character. If a part of mankind be endlessly miserable, God must be either *impotent* or *malignant*. If all rational creatures be finally saved, the glory of God outshines the heavens.

The opinion that our eternal happiness or misery depends on our works in this world is absurd and unscriptural. It is absurd, because it is manifest that every man, capable of action, does some evil, and performs some good: if his good deeds entitle him to eternal life, and his evil deeds subject him to eternal misery as a reward, then all those who have done both good and evil, must be eternally damned and eternally saved, or they cannot fully receive their rewards!—This opinion is unscriptural, for the Apostle says, Ephes. 2, 8 9 10. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; *not of works* lest any man should boast; for we are his workmanship." &c.

In what has been said, we have treated our subject without much reference to Mr. Wood's pamphlet. We will now present our readers with some specimens of his labor, lest they should not be able to determine whether our remarks concerning his work, are correct or incorrect. On Page 5th, he says, speaking of calvinistic reprobates, "then they finally have gone to hell, because they could not help it, God made them for that express purpose." Taking this writer on his own principles, we may ask, can those whom God sends to hell, avoid going there, when God sends them? If any finally go to hell, did God make them for that *purpose*? If he did, is he not *cruel*? If he did not make them for that *purpose*, but for some other; is not God eternally defeated? If God made hell and made the devil to reign there; if he certainly knew when he made mankind, that millions would be eternally damned; did he make them for any other purpose than damnation? Mr. Wood's *hell* is no better than the Calvinistic *hell:* and Mr. W's God of endless, unmerciful wrath is no better than the Calvinistic God of unceasing vengeance and fury: and truth compels us to declare that both these Gods, in malignity of character resemble the *Devil* of both parties!

On page 9th, Mr. Wood introduces *Masonry* as follows, "And likewise, many means and methods *has* been taken to destroy the Bible, especially some of the old books, which undoubtedly *was* preserved through the art of Masonry, of which I expect every well informed Mason knows, and is satisfied for himself," &c.

In several different places in his pamphlet Mr. W. says, speaking of Universalists "They say there is no hell." Now we inform Mr. W. that the above is a gross misrepresentation. Universalists believe there is a hell—they also believe that from the deepest caverns of despair, there is a deliverance by the mercy of God, according to Ps. 86. 13 "Great is thy mercy towards me; and thou hast *delivered* my soul from the *lowest HELL*"! Where is Mr. Wood's authority for an endless hell from which there is no deliverance?

Mr. Wood quotes a number of passages and relies entirely on the force of tradition to apply them to the *hell* of his imagination. We inform him that he cannot prove that any passage applies to such an interminable hell. On page 17th we have the following misquotation "Except ye are born again, ye cannot see the kingdom of God, and if ye die in your sins, where I am ye cannot come." There is no such passage in the Bible. Out of two passages Mr. Wood has made one to suit himself! In the 8th chapter of St. John's gospel Christ says *positively* to the Pharisees, "ye *shall* seek me, and shall die in your sins." In the 13th chapter of John he says to his *disciples* "ye *shall* seek me, and as I said unto the Jews, whither I go ye cannot come, so now I say to you." If the above language be allowed to prove the endless misery of the *Pharisees*; it must also prove the final destruction of Christ's *disciples*. Mr. Wood will find an explanation of this subject in the 17th No. of this paper. Mr. Wood spends much time in speaking of the *immediate* happiness

of the wicked at death. If God should bestow happiness upon all sinners (and ALL are sinners,) immediately, or after millions of ages subsequent to natural death, he would doubtless act wisely—but when a man says that God will never save sinners, he denies the scriptures which say that he "will have all men to be saved," and that he "worketh all things after the counsel of his own will." The following is a specimen of Mr. Wood's candour and judgment,—"If you do teach the truth who can teach a lie? No man." Again page 22d, "O beware how you teach your children. you may be a means of their eternal ruin.—O shudder at yourself when you are trying to make them believe such an awful, *stupid ignorant senseless* doctrine as this, lest you all should come short of the glory of God." Such senseless ranting is substituted for argument.

Mr. Wood quotes the parable of the rich man contained in the 16th of St. Luke and comments upon it, and thinks it proof positive of his endless hell. Now we inform Mr. Wood that it is not possible for him to prove that this parable has any relation to another state of existence. The rich man is not charged with a single *crime* It is not stated that the beggar is a *virtuous* man.—Nothing is said of the moral character of either. Who knows but that the beggar was a profligate villain? Are *heaven* and *hell* so contiguously situated that the inhabitants of each hold converse together? Do the inhabitants of both places mutually desire to *exchange* situations? Does pure *benevolence* swell the bosom of hell's wretched miscreants, and induce the rich man to desire the *happiness* of his friends? O superstition! how dost thou blind thy votaries. This parable unquestionably relates to the Jews and Gentiles—but it is unnecessary for us to give a full explanation of it at this time.—Our Author says page 30th "Then undoubtedly the great gulf that is fixed—that is impassible, is one of the attributes of Deity. The attribute *justice* is a great attribute and is it not just?" A most wonderful discovery! ONE ATTRIBUTE OF THE DEITY IS A GREAT GULF BETWEEN HEAVEN AND HELL!!!

Mr. Wood quotes St. Math. 16. 26. "What is a man profited, if he shall gain the whole world and lose his own soul" &c. We would inform Mr. Wood that the Greek term rendered *soul* in this verse is the same that is rendered life in the verse preceding: and it is plain that it would not benefit a man to gain the whole world and thereby lose his natural *life*.

Mr. Wood takes the English definition of the words eternal and everlasting viz *endless, perpetual, duration without end &c.* and places them as the foundation of his endless hell. There are two short methods of refuting this proposition. First, the scriptures use those terms in a limited sense.—Num. 25. 13. "The covenant of an everlasting priesthood." The same argument by which our opposers endeavour to prove the eternity of hell torments, would prove the eternity of the Priesthood of Aaron and the Dispensation of Moses; therefore the advocates of endless misery, either destroy *christianity*, or they effect nothing. Another consideration is, that the Greek word rendered everlasting and eternal, is used both in the *singular* and *plural* numbers, and therefore cannot properly signify eternity which is but *one*: there can be no *eternities*. If it be said that these arguments destroy the opinion of the endless duration of happiness; the answer is that happiness and righteousness do not rest on these terms, but are founded on the immutable perfections of God.

The vulgar, absurd and most probably false stories which Mr. Wood relates respecting a Universalist who "talked of fighting with" a Landlord "at the mouth of Tontawanta Creek"—"The other Universalist living on Long Island" who was a "horrid wretch with his tongue" &c. The "man in Vermont who had vindicated the universal system," and in the hour of death, "forsook" his opinion &c.—all these ridiculous stories serve to show the bigotry bitterness and illiberality of our Author; and are totally unworthy of any further notice.—How does it happen that Mr. Wood refers to three abandoned characters whom he is pleased to call *Universalists*, who in fact were not Universalists; while he does not mention that there ever was one Universalist who was an upright man and a real christian? Has he not neighbors who believe in the doctrine of universal grace, who are as moral as himself? Behold the specimens of this man's CANDOUR! We advise him to acquaint himself with the people whom he would scandalize by wholesale, and may God give him knowledge and repentance that he may no longer be the dupe of Superstition! To cap the climax of absurdity and imposition this man uses the following language; Page 42 "Now say, Universalist, be candid, be honest, should not you rather die with a sense of God's pardoning love &c. than to die in despondency and despair?" The above language implies that a Universalist cannot have "a sense of God's pardoning love"—that a Universalist cannot be a christian—and that

a man must necessarily die in *despair* if he should finally believe in the boundless, endless mercy of *God*! What a great consolation it must be to a bigot in the hour of death to contemplate the perpetual damnation of his fellow creatures! His hardened, barbarous nature could not expire in peace, if he should believe that "As in Adam *ALL* die, even so in Christ shall *ALL* be made alive!" Fortunately for our readers we have nearly finished our examination of this work, and shall present no more instances of a *Bigot's candour*!

We have noticed the most prominent absurdities of this writer and we now take our leave of him, commending him with all other sinners, to the divine mercy. We must not however omit to notice his closing sentence, for the words that follow his quotation effectually overthrow all that he has aimed to establish. He quotes the 9th and 10th verses of the sixth chapter of the first of Corinthians "The *unrighteous* shall not inherit the kingdom of God" &c. Why could not Mr. Wood see the 11th verse? It reads thus "And such were some of you but ye are washed but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." This sentence clearly shows that the sanctifying influence of the divine spirit can cleanse the world of moral pollution and prepare man for the enjoyment of the kingdom of his Father in heaven that God may be "*ALL IN ALL*!"

This grand and glorious consummation of the Creator's works is that for which Universalists contend. "God shall bless us, and all the ends of the earth shall fear him" Psalms 67. 7.

CLINTON, Nov. 3. 1823.

To the Rev. John Frost, of Whitesboro' N. Y.

Sir—Unhappily for the world, and for christianity in particular, the believers in the divine mission of Jesus Christ, are much divided in opinion. In almost all other subjects, *opinions* are considered quite harmless: but it is far otherwise in subjects of a *religious* nature. The christian history furnishes a deplorable detail of miseries, brought upon mankind, for the simple crime (if it be one) of differing from others in religious sentiments. I use the terms *sentiments* and *opinions*, believing that moral habits if affected at all, have generally been *best* in those who were persecuted for their belief. It will not be doubted, that the *virtues* of the early christians, were greater than those of the Pharisees or the Heathens. And you will agree with me in the belief, tha the Reformers were as exemplary as their persecutors the Papists.—And indeed, as *persecution* is an obvious violation of the law of God, and a direct infringement of moral right; *persecutors* are almost necessarily *less moral*, than the persecuted.

Constituted as men are, it never can be matter of surprise, that differences of opinion should exist: but it is truly *astonishing* that *coercive* measures should ever have been supposed capable of removing such differences. The most that force can effect, is the bare *profession*, while the heart may be left a prey to the most deplorable heresy. Hence the fruit of ferocious power in a persecutor, is hypocrisy in the convert—characters equally distant from christian meekness and moral purity. The only method which christianity can approve for the prevention of different sentiments, is to *convince* men, that their opinions are wrong, and others right. That this is the only method in this country, where persecution is restrained by our excellent Constitution, will be readily admitted. Now in order to convince a person, that his opinions are erroneous, it is absolutely necessary *to know* what his opinions are.—For it is surely very absurd to reprobate sentiments, of which we have no knowledge: or condemn a man before we are acquainted with his crime.—And we are chargeable with more than mere inconsistency, when the sentiments of another are known, if we *mutilate* or *misrepresent* them. Now sir, I assert without qualification, that *you* have publicly misrepresented the doctrine of universal salvation, either thro' ignorance or design.—This you did by reading on the evening of the third sunday in Oct. ult. an anonymous and contemptible pamphlet, entitled "The doctrine of universal salvation, in a sermon preached and published by a *Doctor* of the sect," from Luke 2 ch. 10 ver. "Fear not; for behold, I bring you good tidings of great joy." This modern orthodox foundling, you produced as a sample of universalist preaching, and a specimen of their doctrine. It might be charitable, to suppose you did not know that the above named production is *not* a specimen of Universalism; but even this would be a reflection on your ministerial duties. If sir, it is any part of your ministerial duty to oppose Universalism; it must be obviously your further duty to know what that doctrine is; and if you supposed that pamphlet an epitome of Universalism, it is certain you are ignorant of that doctrine.—Allow this, and you excite pity! But even this poor refuge, seems denied you:—For your vicinity to Universalists—the great number of books, sermons and periodical

publications in circulation, which state the doctrine, and illustrate its principles, will scarcely admit the possibility of your ignorance of its nature. But no professor of the doctrine, and no publication devoted to its dissemination, ever advanced moral sentiments of he nature and character of those contained in that pitiful paper.

But sir, leaving your knowledge, or ignorance of Universalism out of the question: there are other reasons why you should *not* believe that filthy imposture, an universalist publication. Did you receive it at the hands of Universalists; or have you seen them diffusing it by every avenue, into every section of our country? On the contrary, had you not reason to believe, that it was produced at, or in the vicinity of Andover, Mass. and by a Calvinist? Could you seriously doubt, that the objects of its publication and circulation, were to stigmatize Universalists by inflaming popular prejudices, already too prevalent? And were you not in possession of facts in relation to that publication, which fully convinced you that it was a "pious fraud," calculated to impose on the credulous, to cherish the party zeal of fanatics, and to gratify the malignant pride of bigots? And finally, did you not read it for similar purposes? Its author felt his incapacity to maintain any sentiment of limited salvation against Universalism, by a candid course of reasoning, or by an appeal to the scriptures; and yet possesses one advantage over the propagators of his publication—that of publishing it *without being known.* But there is one consideration connected with the simple fact of reading what is called a "Hymn," attached to that production. You are probably aware, that this "Hymn," has passed *seventeen* or more editions, as one of the *beauties* of a Calvinistic sermon, preached by L. Haynes. And while the number of its editions is sufficient evidence of the *taste* of its admirers; it is gratifying to know, that no Universalist was ever so lost to modesty, as to read it to a public assembly of worshippers. But Universalists are not affected by such publications.—For those who are acquainted with their preaching and sentiments, know, that universal salvation is believed to be the consequence of universal knowledge of the truth—universal renewal by grace—universal reconciliation and purity.

Believing that you were misled by your feelings, in producing that reputed "sermon;" and that due reflection will recall the spirit and exercise of christian liberality, I close with assuring you of the suitable respect, and due esteem of yours &c.

STEPHEN R. SMITH.

THE HERALD OF SALVATION.

SATURDAY. NOVEMBER 29, 1823.

Under the auspicious Providence of that GOD, "in whom we live, move and have our being," we have been enabled to bring this Volume of the Herald, to a conclusion. Though we are far from supposing that our paper has been free from imperfections, yet we cannot be too grateful to the Almighty RULER of events, that it has succeeded beyond our most fond anticipations. We could indeed, desire that it had been more ably conducted; but had it been free from imperfection, it would have been dissimilar to any human production.—How many errors soever we may have committed; none can deprive us of the satisfaction of reflecting that we have honestly laboured to promote the declarative glory of God, and the best interests of the human race; without regard to sect or party. Under a humble and grateful sense of the supporting hand of the Almighty, we can state that we have been enabled, in the midst of opposition, to maintain every position which we have ever taken in this Publication. Not by our own strength or wisdom have we done this; but by the power, majesty and simplicity of divine TRUTH.

We greatly rejoice that our Father in heaven, has kindly sent abroad the spirit of devout inquiry in our land—that liberal sentiments prevail—that intellectual light is rapidly increasing—and that the benign influence of unbounded and almighty love distils as the dew of heaven from above, enlivening the hearts and guiding the lives of multitudes of mankind.

Our columns have ever been open to all Denominations. We are bigoted to no party, and enslaved to no sect. *Truth* is our object. We have invited those who think we are fatally deceived, to point out our errors and save us from what they esteem delusion—they have declined. We have faithfully presented their absurdities before them—they have remained silent. If the flames should envelope our dwellings, in the darkness of midnight; if the silence of night should be broken by the cry of despair; if the sound of the crackling flame and the noise of distress should reach the ears of our fellow-creatures—all would fly to our relief: and yet our *Orthodox* neighbors can peaceably eat, drink, sleep, and busily pursue the avocations of life—while they profess to believe that we are in the broad way which leads to the endlessly tormenting flames of a hell, enkindled by the perpetually burning, vindictive vengeance of Almighty GOD—and yet they lift not a finger to save us from impending ruin!!!

To the ancient Priests who "corrupted the covenant of Levi," God said "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been PARTIAL in the law. *Have we not all one Father? Hath not one God created us?*" To many modern Preachers, may it not be said, ye have been PARTIAL in your doctrines. Is not God "*The Saviour of* ALL *men?*"

All earthly toils speedily close. Human nature itself, decays and perishes like the fading, withering, falling leaf of Autumn: in the Lord God of our salvation alone is "everlasting strength:" to his blessing we commend our labors, ourselves and all mankind.

"I cannot go
Where Universal love smiles not around,

Sustaining all yon orbs and all their suns;
From seeming evil still educing good,
And better thence again, and better still,
In infinite progression. But I lose
Myself in Him, in light ineffable:
Come then, expressive silence, muse His praise."

MINUTES,

AND CIRCULAR LETTER, OF THE GENESEE BRANCH OF THE WESTERN ASSOCIATION OF UNIVERSALISTS: FOR 1823.

THE ministers and delegates constituting the Genesee Branch of the Western Association of Universalists, convened agreeable to adjournment the last year, on Tuesday evening 23d Sept. 1823, at Pittsford, Monroe county, N. Y. and opened the council by uniting in solemn prayer to the Father of mercies, by Brother J. S. Thompson.

Organization of the Council.

Appointed Brother I. Whitnal, Moderator, and Brothers S. A. Skeele and O. Ackley, Clerks.

Adjourned to Wednesday morning.

Convened according to adjournment, at 8 o'clock, and opened council, by uniting in prayer by Brother A. Reed.

Appointed Brothers Gross, Whitnal, Ackley and Morse, a committee to receive applications for letters of fellowship and ordination.

Proceeded to read the letters from the different societies, and to examine the credentials of delegates.

Applications were received from the following societies for the fellowship of the association, viz. from the "First Universalist Society in Livonia and Richmond;" the "First Universalist Society in the Village of Buffalo;" and the "First Society of Restoration Universalists of the town of Alexander." Voted, that such societies be admitted into the association.

Order of public service on Wednesday.

Morning.

Brother O. Ackley, introductory prayer.

Br. A. Reed, sermon, Ps. viii. 4, "*What is man, that thou art mindful of him?*"

Br. J. S. Thompson, concluding prayer.

Afternoon.

Br. S. A. Skeele, introductory prayer. Br. J. S. Thompson, 1st sermon, Zech. xiv. 9. "*And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.*"

Br. O. Ackley, 2d sermon, Eph. v. 31, 32, "*For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh; this is a great mystery, but I speak concerning Christ and the church.*"

Br. L. S. Everett, concluding prayer.

After public worship, the council repaired to the school house and proceeded to business.

Appointed Brothers Gross and Everett, a committee of discipline for the ensuing year.

Adjourned to Thursday morning. Prayer by Br. P. Morse.

Convened agreeable to adjournment.—Prayer by Br Knapp.

The committee for receiving requests for letters of fellowship and ordination, reported in favor of granting fellowship to Brs J. S. Thompson and J. Holiday, and of conferring ordination on Brothers J.S. Thompson and L. S. Everett. Voted that the report of the committee be accepted, and that fellowship and ordination be given accordingly.

Order of public service on Thursday.

Morning

Br. Ackley, introductory prayer.

Br Whitnal, sermon, 1 Tim iv. 10. "*For therefore we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, specially of those that believe.*"

Br. L. Blood, concluding prayer.

Afternoon.

Br. Reed, introductory prayer.

Br. Morse, ordination sermon, Isa. lii. 7, "*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.*"

Br. Knapp, consecrating prayer.

Br. Whitnal, charge and delivery of the scriptures.

Br. Ackley, right hand of fellowship.

Br Thompson, concluding prayer.

After the public exercises were concluded, the council repaired to the school house and proceeded to business.

Appointed brothers Knapp, Thompson and Everett, a committee to visit the Western Association to be holden at Madison, (Madison co.) on the first Wednesday and Thursday of June 1824.

Appointed Br. Knapp, Treasurer of the Association, for the ensuing year. Voted, that he retain in his hands as a compensation for his services $3,50, that being the amount of money remaining unappropriated of the donations of last year.

Appointed Br. L. S. Everett to prepare and superintend the printing of the minutes

and circular letter, of the present council, in behalf of the association.

Voted, that 500 copies be printed and distributed among the brethren.

After returning thanks to the God of all mercy and grace, in prayer, by Br Whitnal, the Association adjourned, to meet at Pembroke, near the Academy, on the third Wednesday and Thursday of Sept. 1824.

CIRCULAR LETTER.

THE GENESEE BRANCH OF THE WESTERN ASSOCIATION OF UNIVERSALISTS in Annual Session at Pittsford, County of Monroe, N. Y. to all in every place, who call upon the name of God our Father, and love our Lord Jesus Christ; Grace be unto you, and Peace from God, through our Redeemer.

BRETHREN: It hath pleased the Master of Assemblies, to permit us again to meet in annual council, to hold communion together, to exchange the christian salutation, to listen to the good tidings of great joy, and to devise means for the furtherance of the cause of truth, and as instruments in the hand of God, to secure the prosperity of Zion universal.

Did the friends of peace and good will to men, need any evidence besides the Word of Truth to cheer their hearts, and to bring into exercise the most pure, and the most god-like affections; the harmony and love, the spirit of charity and disinterested regard for each other and for the world of mankind, which has prevailed among us on this happy occasion, would be all that could be desired, to establish us in the belief that the LOVE of God, manifested thro' a Redeemer, is the most efficient cause of producing an active, holy and exemplary life.

Instead of trembling under the servile fear that the God of all the earth designs to add an eternity of despair to the tribulation and anguish of all who do evil in the earth; the heaven-born satisfaction is enjoyed, of believing with the whole heart, that "God will have all men to be saved and come to the knowledge of the truth." Instead of the fear that God is unable to save to the uttermost, we have been full of the assurance, that he will do all his pleasure. Our ears instead of being saluted with the soul-chilling tidings that our land is overspread with mental darkness and distress, that this part of God's heritage is enshrouded in the dark mantle of bigoted error and sectarian prejudice; we have heard the gladsome news, from the north and from the south, from the east and from the west, that hundreds are casting off the trammels of superstition, and are now uniting with their brethren around the standard of liberal principles and gospel truth.

While contemplating on the present prosperous appearance of the cause of gospel liberty, our minds are led to look back on the past. A few years since, this section of country was destitute of a single individual who dared to step forward in defence of the doctrine of the "restitution of all things." Now, we recognize as brethren in the ministry, a goodly number of able and faithful advocates, who are not ashamed to labor manfully for the cause of truth, or to "meet joyfully the spoiling their goods" for the sake of our Redeemer's kingdom.

Supported by the out-stretched arm of an all-powerful God, the preached word has been so blessed, as to prove the savor of life unto many: The wilderness has been made to blossom like the rose; and an intelligent and humerous population, with but few exceptions, are willing to hear the gladsome sound of the gospel, and to judge for themselves, on the all important concerns of life and salvation.

Words would fail to express the joy and gratitude of our hearts, at the present appearance, and future prospects of the glorious cause in which we are engaged.

To our friends at a distance we can only say, "brethren, rejoice with us!" We hail with transports of unspeakable delight the full blaze of that light of life which has risen in the east, and now sheds its beams on the utmost bounds of our happy country in the west! Rejoice, with the whole heart, for the Lord God Omnipotent reigneth!

To believers within the jurisdiction of this branch of the Association, we would hold out as an encouragement to perseverance, the past success, and present appearance of our cause. Be exhorted to so let your light shine before others, that they seeing your good works, may be led to glorify our Father in heaven. While the enemies of our doctrine are compelled to acknowledge that many of those who profess faith in an impartial God, are eminent for liberality, friendship, love and charity; it is believed that it is almost unnecessary to urge the propriety of avoiding to merit any just reproach from those, who delight to find occasion to bring into disrepute the doctrine of "universal benevolence." That we may put to shame the lying lip, let us keep a double watchfulness over ourselves, and endeavour by well ordered lives and conversation, to manifest to a mis-giving world, that the "GOODNESS of God leadeth to repentance!"

To those who are engaged in the ministry of reconciliation, much might be said as

an encouragement to redouble energy and unceasing watchfulness; but it is fondly presumed, that the watchman on the walls of Zion, have already seen, that the time has arrived when we need no longer fear to declare the whole counsel of God, or to resist with persevering industry, the current of popular prejudice. Although the harvest is great and the laborers few, yet let us remember that there is One that works all things after the counsel of his own will, and that if our cause is the Lord's, the host of its enemies cannot overthrow it.

Brethren; let us march boldly forward, and fight the good fight of faith; let us be instant in season, and out of season: It is not ours, to fight as those who beat the air, but our warfare is against principalities and powers: The evil machinations of our enemies must be subdued; but, O may we remember, that our weapons are LOVE, FAITH and CHARITY!

Finally, brethren, sisters, and friends in Christ Jesus: the joyful period has at length arrived, when we may exchange our heart felt congratulations at the prosperity of Zion No looger are we compelled to restrain the over-flowings of our gratitude to the Father of mercies, for the assurance we have received through his Son Jesus Christ, that we have eternal life in common with our friends, our neighbors, and the whole family of Adam's race; and that this life is in our Redeemer; but, we may now sit under our own vine and fig-tree, and worship our Creator according to the dictates of our own consciences, without any to make us afraid.

Let us, then, go on—let us persevere in the way of well-doing—let us rejoice in the light—let us trust in the arm of the Lord for salvation; and while we feel our sinfulness, and humbly acknowledge our dependence on God, may we cherish a forgiving spirit towards our enemies, bless them that curse us and despitefully use us; and, while we trust in the living God, may we, in the sincerity of our hearts, believe unto the salvation of our souls, and fervently raise to heaven the petition—"help, Lord, our unbelief."

Done in behalf of the association.

L. S EVERETT.

DEDICATIONS.

The new *Universalist Church* in Callowhill-street, was solemnly dedicated to the service of Almighty God, yesterday afternoon, (Oct. 17) in the presence of a numerous and attentive auditory, assembled to participate in the holy ordinances necessary to the occasion. Br. A. Kneeland officiated in the duties of the ceremony. A sermon was also delivered by Br. Morse, in the evening. The Church was well filled on both these occasions, and not only a solemn, but a very devout attention was given to the discourses, both of afternoon and evening, while an excellent choir of singers added brilliancy to the scene.—*Phil. Ev. Post.*

The Meeting-House erected the present season in Bernardston, (Mass.) was dedicated to the service of the "God of the whole earth," October 7th. Brs. D. Ballou, H. H. Winchester and J. Brooks, assisted in the ceremony. In the afternoon, Br. J. Brooks was ordained to the work of the Ministry of Reconciliation.—*U Mag.*

MARRIED,

In Rutland, on the 10th inst. by the Rev Pitt Morse, Mr. ADDISON HEICOX, to Miss RHODA STANLEY, daughter of Mr. Jedediah Stanley, of Henderson.

ALSO. In Rutland on the 13th, inst. by the Rev. Mr. Dutton, MR. JASON CLARK, to MISS HARRIET SMITH; daughter of Mr. Anson Smith, all of Rutland.

OBITUARY.

Died in this Village, on the 19th, inst. *Miss Anna Baker*, aged 25 years, youngest daughter of Mr. Erastus Baker. Upright in life, she sustained a painful illness with christian resignation, and died with the full assurance of the faith of the salvation of God.

NOTICE.

The annual meeting of the First Universalian Society in Watertown will be attended at the Court House, on the first Monday in January next, at 1 o'clock P. M.

A punctual attendance is earnestly desired and confidently expected.

F. W. WHITE, Sec'y.

Our subscribers who may wish to have their papers discontinued, will please to give notice accordingly.

To others, the Second Volume will be sent according to the notice in our last.

ERRATUM.

In our last No. page 196, column 2d, line 13th, for *increasing*, read *unceasing*.

PUBLI-HED SEMI-MONTHLY IN WATERTOWN, N. Y AT $1 PER ANN. PAYABLE IN ADVANCE.

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S. A. ABBEY, PRINTER.

THE

HERALD OF SALVATION:

DEVOTED TO THE

INCULCATION, DEFENCE AND PROMOTION

OF THE

SUBLIME AND HEAVENLY DOCTRINE

OF

UNIVERSAL BENEVOLENCE.

EDITED BY REV. PITT MORSE.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth *salvation*; that saith unto Zion, thy God reigneth." Isa. 52, 7.

"Glory to God in the highest, and on earth peace, good will towards men."—St. Luke 2, 14.

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1824—5.

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